

Trusting.

I do not ask that God will always make
My pathway light;
I only pray that he will hold my hand
Throughout the night.
I do not hope to have the thorns removed
That pierce my feet:
I only ask to find His blessed arms
My safe retreat.
If He afflicts me, then in my distress
Withholds his hand:
If all his wisdom I cannot conceive
Or understand—
I do not think to always know his why
Or wherefore, here;
But sometime he will take my hand and make
His meaning clear.
If in His furnace He refines my heart,
To make it pure,
I only ask for grace to trust His love—
Strength to endure;
And if fierce storms around me beat,
And the heavens be overcast,
I know that He will give His weary one
Sweet peace at last.

—WHISPERS OF PEACE.

Influences Broaden as They Extend.

BY J. H. WORST.

I have observed that when a prairie fire sweeps over this country, licking up the dry grass like a hungry fiend, its onward course is sometimes checked by a well-worn wagon trail. At intervals a spark leaps across the track and ignites the grass beyond. The new torch of desolation begins a few inches in width but widens as it proceeds with the wind, and in a short distance the black path becomes miles in width, until meeting other similar paths, they unite, and sweep all before them as though never interrupted. In a similar manner doctrines and personal habits originate within circumscribed limits, then extend away from their first conception, broadening and deepening until they taint extended areas.

Mahomet, the imposter, conceived the religion that bears his name, expounded it in his day with bribe and sword, and the doctrine extended outward from its narrow beginning until it now embraces whole nations, numbering over two hundred millions of adherents.

Buddhism, another fire brand, with a similar origin, claims four hundred and fifty million followers, and Brahmanism has not less than one hundred and seventy-five million adherents. Each had the smallest conceivable beginning, but their distinctive doctrines were fanned by national adaptation until they have swallowed up the great bulk of the human family. The same may be said of the religion of Christ. Its beginning was circumscribed and its path was checkered with the time-worn trails of older religions, but the vital spark found a crossing here and there, and swept on, uniting in the distance and broadening with the centuries that followed until to-day the professed followers of Christ number about four hundred millions.

Infidelity, agnosticism, spiritualism, and all other isms begin thus and follow out the same law of development. Doctrines never travel in parallel lines but always broaden in their acceptance as they proceed beyond the point of beginning. Personal habits are controlled by the same law. Their beginnings are narrow but their endings are irresistible. A falsehood uttered now and then as a mere matter of convenience, and easily controlled at first by the many cross trails of conscience, soon widens out until conscience loses its control and the individual becomes a noted and persistent liar. A drink of alcohol occasionally as a heightener of social joy, seems too harmless to notice, but the conflagration sweeps outward, and onward until the appetite becomes depraved and abnormal, and the will becomes a slave to the unnatural thirst for intoxication, when no human power can stay the work of destruction. Every faculty and resource is compelled to pay tribute to the one dominating desire, until the stately fabric of the mind is sapped of its strength, until the body is wrecked and paralyzed. No wonder the divine injunction was put so tersely and clearly in the one word "watch." When an evil is in its incipient stage it is readily crushed, but when it matures it is master.

In 1619 a Dutch trading vessel sold twenty negroes to the colonists of Virginia. It was a trifling incident at the time, a mere matter of chance and the evil could have been both averted and cured in a day. The evil grew, unchecked through two

hundred and fifty-two years, and until its dark shadow overcast a considerable portion of our country. Then came the collision. The fire fringe of war encircled ten thousand homes, and for five terrible years there was little else than mustering and burying men, the booming of cannon, the marching of armies, the charging of troops, the challenging of sentries, until \$6,189,929,908 58 were expended for the war alone, and about one million men, north and south, were either killed in battle or died of disease or wounds, or were crippled for life. What a small beginning and what a terrible ending to slavery in the United States! Had the colonists of Virginia thought how the institution of slavery must end amidst the throes of civil war and the desolation and blood, the suffering and hatred that always accompany national strife, methinks it would have been crushed while in its infancy.

And though the picture may seem more weird and extravagant when vast armies are charging amidst the boom of cannon and the rattle of musketry, and while the conflict may seem deeper for the cries of anguish a nation sends up for its dying sons, yet the warfare in every man's heart, as far as he is concerned, and so far as it effects his mortal and immortal welfare are on the same magnificent scale. A man's well-being comes first. He can better endure the curse of slavery in his country than in his own bosom, and if evil habits are fostered he will some day have to fight an Appomattox along the shoreline of his manhood, or go down to the grave a slave to his own passions and lusts. The conflict may be terrible to rid the heart of rebellious emotions and may shake the frail fabric of the ego, as when the armies and navies of nations meet in deadly conflict on land and sea.

Solicitude.

BY S. B. FURRY.

"Wherefore we labor, that, whether present or absent, we may be accepted of Him."—2 Cor. 5:9.

All should have a governing aim to influence and regulate themselves. Indeed, all have such an aim, but not every one a lawful or proper one. All wish to please, but few do so from a right motive or a safe standpoint. Some please themselves. Their solicitude is to live happy in this world, and let others do the best they can. Whatever be the claims of others, they will have their own way and humor, and gratify this self-will to their ultimate shame and disgrace. They seem to forget that they must appear before the judgment seat of Christ to render an account for things done in the body, according to that they have done, "whether it be good or bad." Others strive to please men. This is not improper in many respects. "Let every one of us please his neighbor." But then it must be for his good to edification, and in things expedient and lawful. If we only seek to please men we are not the servants of Jesus Christ, for, "whether we live, therefore, or die, we are the Lord's." Some endeavor to please God. These are comparatively few, but we trust they may gradually increase. They labor to "be accepted of Him." They dedicate to God all their energies and powers, in order to walk before Him blameless in all his commandments and ordinances. They extend their pious solicitude to present their "bodies a living sacrifice," to be acceptable before the Lord; and do not regard their conduct, simply, as it falls under the observation of his fellow-beings, as the natural minded and worldly ambitious. They walk by faith and not by sight. They make conscience of their thoughts and speech as well as their actions. When they are "beside" themselves, it is on account of ingratitude, deceitfulness and treachery on the part of man. The meditations of their hearts and the words of their mouths delight in the law of the Lord. They know they are not their own but are bought with a great and precious price, and they feel it. They acknowledge none but God as their Father, their Master, their King. They know that without concern to please Him, they cannot be good children, good servants, good subjects. Earthly superiors may sometimes demand things improper to do, but God, who is in all and above all, will never demand anything wrong. Hence they are solicitous to submit to God as

their Sovereign at whose mercy they all absolutely lie, and pray, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Before their Father's throne
They pour their ardent prayers;
Their fears, their hopes, their aims are one,
Their comforts and their cares.
They share their mutual woes;
Their mutual burdens bear;
And often for each other flows
Their sympathizing tears.
From sorrow toll and pain.
They long to be set free,
And to join the heavenly train
Through all eternity.

Concordant Thinking.

BY LAURA SLOTTER.

Moody, the great evangelist, says: "If we need one thing more than another it is a separation from the world. We want to live as though we had been sent from God to live here for a while. Our life with our treasures should be in heaven." All spiritually-minded people will agree that we are as strangers in a foreign land, while living here. Sociability, however, seems to be a part of our nature. We look about for society, but find to our sorrow that the man of this world has almost every one so entirely enlisted in his interests, that they are at best but poor companions for those taking no pleasure in the ways of the world. The theme which engrosses our minds, they treat as unsavory food, and that which is delightful to them, seems all emptiness to us. Having so frequently witnessed the truthfulness of these facts, we consequently find ourselves much at home, out of "society." Occasionally, however, during a conversation, or while listening to a discourse, a thought, an idea, would be presented, identical and in every way similar to one of our own, which we held in sacred keeping among our most precious treasures. The Divine finger had sounded a concordant note in the hearts of the children of Him, who said, "My peace I give you, which passeth all understanding." Such incidents afford us a foretaste of "the joy which is unspeakable and full of glory." Good thoughts are God-given; therefore let us not hide them away, but speak them forth as best we can, trusting that they may reach other hearts ready to vibrate in concordant praises to their Author.

We now remember, and would love to name, if time and space would permit, many who have of late provided these soul-cheering feasts for the EVANGELIST. May God, our Father, greatly bless you all for your kindness to one another, and enable us to not grow weary in well-doing, but ever strive to have our hearts full of the sweet concord which Jesus' love alone affords.—Columbiana, Ohio.

A Peacemakers Power.

When Miss Martineau visited America she was introduced to Mr. Clay, and during the conversation she is reported as sneering at practical religion. To which Mr. Clay replied:—

"Miss Martineau, I do not know practically about what the churches call religion. I wish I did. But I know of its effects. In the neighborhood of my home were two very estimable families who, in years past, fell into what is known as a 'Kentucky feud,' which means that as often as any of the embittered parties met at a fair or public meeting there was a probability that the fray would begin: and it was as likely to kill the innocent, as those in the strife. The neighbors did everything in their power for reconciliation. I did all in my power with the rest; but all was vain. The killing went on until one of the denominations known here as the Baptists, held what they call a 'basket meeting,' and had what they call a 'revival' and these belligerent families were converted, as they say, and they have lived on the best terms ever since, a blessing to the whole community. I tell you Miss Martineau, that whatever will change a Kentucky feud into loving fellowship so soon and effectively is of God. No power short of His could do it.—PRESBYTERIAN.

The Birmingham Coffee-house Company, England, which has twenty-one houses open, has paid during the last year a dividend of ten per cent and a bonus of 6d per share.